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548 554 562 urged to prostitute themselves were probably unmarried girls or women belonging to a lower class. Wives of chiefs, priests, or jealous men were probably obliged to remain hidden while visitors stayed on the island.

548 562 837 There has been little change in Easter Island morals. Every foreigner who comes ashore is the object of the most provocative offers on the part of the women, assisted by the men. Prostitution is considered a great source of profit by both sexes and is practiced not only with foreigners but among the natives themselves. An elderly man may have sexual intercourse with girls of 12 or 13 years whom he pays for it. Some women who are no longer attractive take as lovers very young boys to whom they give presents or make an offer to reveal the secrets of sexual life.

831 834 [431] Despite the intense religious feeling of the islanders and the efforts of the catechist, sexual life is extremely free, usually with no restrictions whatever. Apparently love intrigues are short and devoid of sentimental background. Unions between young people are temporary and little jealousy, if any, is shown. Handsome young men who are good dancers are evidently favorites of the women. Gifts play an important part in love affairs.

836 Missionaries allude to the great "immorality" of the natives and complain that the pagan feasts, especially those that lasted a long time, were occasions for great license (230, vol. 6, p. 122). Geiseler (87, p. 29) writes:

> There are many cases of young girls remaining unmarried and belonging to the community, and they were highly valued . . . Even girls betrothed in childhood were to the moment they went to live with their husbands entirely free and might dispose of their persons without provoking scandal. In many instances girls had at least five permanent lovers. With the scarcity of women and the great number of men obliged to remain bachelors, such a condition is easily understood.

838 Pederasty does not appear among adults and no instance of such sexual aberration has been referred to by any inquirer. On the other hand, abnormal sex relationships between women is tolerated and accepted. Such relationships are between middle-aged women who are unattractive to men, and young women whom they have seduced. No other sex abnormalities have been reported.

Marriage

Marriage Laws

582 [835] When asked about marriage restrictions, the islanders would say only that *taina* (cousins) may not marry unless they are *taina haihai* (remote cousins). Relationship between brothers-in-law and sisters-in-law was considered incestuous. Degrees of relationship permissible in marriage have been accurately established by Routledge (228, vol. 2, pp. 144-145):

> Brother and sister were two degrees apart, first cousins were four degrees, second cousins six degrees, and third cousins eight degrees, a method, I may point out, evidently based upon counting from one of the related persons up to the common ancestor, and then

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down again to the other. "The only restriction was that which forbade marriage" before the fourth generation—that is, it only went down to and included second cousins; so that third cousins might marry. 582

A tale dictated by my informant expresses the horror inspired by incest and the punishment that threatened those who committed this crime. The word *paakeake* applies to the act of committing incest with a cousin. 684 835

A man whose name was Taropa had sexual intercourse at night with his cousin. The girl asked, "Who are you?" He said, "I am Taropa." The girl said, "Do not touch me. You are my cousin." "No," replied Taropa, "it does not matter if you do not speak about it." He grasped the girl firmly to violate her. All the time she was protesting, "No, no, I am your cousin," but Taropa did not listen to her. In the end she grew tired of the struggle, and the man put his hand between her legs. He copulated with her. When he finished, he left and ran away. She took the sperm, put it into a piece of tapa, and kept it. At dawn she took it to her father and said, "Here is a bundle belonging to Taropa. He slept with me." The father took the bundle and put it aside. A war broke out between the Tupa-hotu and the Miru. The people fled and hid in a cave called Anatetehe-tama. The young Taropa also hid there. The father of the girl whom Taropa had violated was among the enemies. They took the people of Tupa-hotu and killed them. Taropa went out, and the girl's father cut his throat with the bone of a swordfish. He took the blood and drank it because this Taropa had slept with his own cousin.

Infant betrothal was apparently a widespread custom in olden days. Children whose parents were friends were often engaged to each other, the bride being supposedly chosen by the boy's father, especially if he were a chief. Child marriages were celebrated with the same formalities as those of the adults but the children were not allowed to live together until mature. In the only concrete instance of such a union the boy was 12 years old and the girl was the same age or younger (87, p. 29; 54, p. 717; 86, p. 39). Traditions persisting today about infant betrothal may be summarized as follows: 584

A little girl was considered the prospective wife of an adult man who waited until she became mature. The bridegroom's father brought food for his future daughter-in-law, and his present was called *taku te hunonga ma taana poki* (present of the father-in-law to his child). The father of the boy filled big baskets with fowls and carried them to the girl's house. On the other hand, an adult woman might be engaged to a little boy who received presents from his future father-in-law. 584 431

Girls often bear their first child when they are 15 or 16 years old. At marriage a woman may already have several children, frequently by different fathers. The husband does not object to the children and assumes responsibility for them as if they were his own. Widows usually marry again and there are a few women who have had three or four husbands in succession. 848 587

According to Geiseler (87, p. 29), young men married between the ages of 17 and 20. Each built a hut of his own where the girl to whom he was betrothed came to live. Geiseler states that only married men were allowed to bear the vulva motif tattooed on their chest. As this is not recorded elsewhere it is probably a misinterpretation. 582 591 304 831